

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,536.—VOL. XXX. [Registered as]

SATURDAY, JUNE 18, 1910.

[a Newspaper.]

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PRICE TWOPENCE.

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NOTES BY THE WAY.

A happy sermon by Edwin G. Brown, of the United States, on 'The God Idea' has found its way to London. It has two texts, one from the Bible, and the other the following piquant verse without author's name:—

For who is God? and what is God? we ask.
To answer fully were a God-like task.
And yet, is not this answer? God is God,
And we and all things but His changing mask.

The preacher begins, and finds safety in beginning, with the fullest admission that of God, in the absolute sense, we can know nothing: and proceeds to acknowledge Him as 'the Infinite Source, the present Reality of all that exists.' He tells of an old professor, a botanist, who had long been a deserter from the old 'evangelical' notions of God. Genesis and Geology would not agree, so he turned Genesis out: and other things had to follow until there was no God. But he came back home by a glorious route. Talking with a friend about it one day, when looking out upon a splendid view, the old man said that he had found no answer to 'why?' anywhere. The learned words of science are 'just as empty as wind-blown bladders, every one of which collapses with the pin-prick of the little word "why?"' And then it dawned upon him that all was mystery—a plant as much as God: and he was content to feel the existence of a vast all-pervading Reality, and 'looking up at the blue sky, looking out across the hills and valleys, looking around at the trees and the grass and the flowers, looking into the eyes of his friend, he said, "Now it is all God." God is the Infinite Source, the Present Reality, of all that exists, the I AM of the Hebrew.'

If we go on to call God, The Infinite Goodness and The Infinite Love we can do so by being conscious that Goodness and Love are dominant in the Universe, as the vast Reality which lies behind our poor inconstant goodness and love, and is the fountain or substance of it. It is this immense, abiding, inspiring Perfection of which we are just beginning to partake that is, for us, God. This is how our preacher puts it:—

It satisfies me to believe that there is a Reality behind all that appears. It satisfies me to feel that I have come from that Reality, that I am of that Reality, that my conscience is the voice of that Reality—and I call it God. That is my answer to this question 'Whence?' which I am impelled to ask.

And now, why? Why the Eternal Goodness? Why the Infinite Love? Well, it is because I think that I can see something more here in life than just the goodness of men and women, and animals, and plants, and rocks. Perhaps this is a better way to put it. The sum of all the individual goodness

of all the individuals does not seem to me equal to the goodness which appeals to me. The sum of the love in the hearts of all the individuals does not seem to me equal to the love which appeals to me. In the things which most men call bad, in poverty and vice and ignorance, in hate and resentment and sin and suffering—in all these I think I can see means toward goodness. There seems to me an Eternal and Infinite Goodness underlying all the bad things, all the sad things of life. There seems to me an Eternal and Infinite Love overbrooding all the pain and sorrow and tears. In my heart I find a hope, a belief, nay, more, an absolute conviction that all is good. It does not satisfy me to think

'That somehow good
Shall be the final goal of ill.'

I want good to be the goal of ill now, this instant; and I am absolutely convinced that you and I and every man and woman have the power to turn the seeming ill of his life into actual good now, this instant. So I speak of the Eternal Goodness. So I believe in the Infinite Love. So I assert the Omnipotent Reality, God.

We have received a copy of 'The Occidental Mystic and Occult' for May (Denver, Colorado). Like so many of these little fighting Magazines, it is very personal. The title page has a sharply printed portrait of the editor, Frank D. Hines—a clever presentation of a keen militant head, and the pages are filled with live cartridges. Here are a few:—

Dare to speak the truth; dare to tell the story, but with fearless spirit and zeal; use common sense methods; be guided by reason; know that all is not as it should be, but may be the best that could be under present understanding of the laws of the All Good to the All that Is.

Isolate yourself just long enough, at least, to form your life's purpose; keep silently at your post until ready to proceed, then wade in to win and persevere until you become the win, absolutely so, as to your fixed and determined Will and Purpose; put Spirit into what you have selected as your purpose and, usually, you shall win.

Originality is the father to the thoughts that make for true genius. One must feel his genius ere he can originate thoughts that make for genius. To be a musician one must feel music, get inspired of music, and then music will be original and the genius of music will well forth from the soul as the very spirit of music; it is true of all genius.

Who lives on the surface of things sees only the surface, feels nothing beyond what the surface shows him, will never rise to become a genius; he is a mere imitator and copies well, but never originates; his powers within him are dormant; he lacks spirit; he is at the mercy of changing surfaces of things and persons; he drifts with the tide; he is bound to the wheel upon the outer rim and may be crushed as the wheel revolves to come in contact with mother earth. Begin to think from within, and feel your thinking and dare to be original.

To transcend the worries that are found in the world of things is true greatness, whether it be in a man of wealth or a man of common labour. To dream, while toiling in content, of things more lovely and better than at present possible, is to rise gradually in the scale of life. To march forth to daily tasks, as if the last day of trial with the idea of victory just ahead, is truly worthy thought and good mind. Happy is he who is content with the now, because he holds that spirit of love of present duty above all possibility of any lesser spirit obtaining control of his soul.

Stand there, now, my soul and dare to do thy part; feed this body of thine and care for this present dwelling place; if despised I be, for thee, oh, Spirit Divine, let my soul be my Friend.

These spirited little gunboats, that often seem to need regulation steering, are nevertheless not to be despised.

What is Religion? The question is an old one but it is also ever new, for every generation sees the breakdown or the transformation of the old replies. And yet there is always with us the delusion that Religion is a matter of prostrations, sacraments and creeds, especially creeds. It is a curious notion. However did it take possession of the world? Probably by way of man's masterful egotism. Certain would-be authorities declared that these concerns of the soul were thus and so, and wrote it all down, as Apostles' Creed, or Athanasian Creed, or Nicene Creed, or Thirty-Nine Articles, or Westminster Confession of Faith, and forthwith bound the product upon the obedient.

Some time ago, the great sculptor, August Rodin, in reply to Mr. Paul Gsell's question whether he was a religious man, made a clean and noble reply:—

That depends on what you mean by a religious man. If you mean a man bound to certain practices, bowing down to certain dogmas, then I am not at all religious.

But to my mind religion is something altogether different from mumbling a creed. It is a consciousness of the unexplained and the inexplicable, an adoration of the unknown force that maintains the various types of living creatures, a suspicion of a natural world beyond the reach of our senses, of the whole vast domain that neither the eyes of the body nor those of the mind are capable of seeing; it is the upheaving of our consciousness toward the infinite, toward eternity, toward limitless truth and love—promises that may be illusory, but nevertheless give wings to the soul in this life. . . . If no religion existed I should have to invent one.

Modern imitations of the life of Christ are never and, we think, can never be satisfactory as stories, though they may be useful as side-lights. This is so with Mary Everest Boole's little book 'A Woodworker and a Tent-maker' (Christ and Paul), published by C. W. Daniel. The story is very modern and very homely, and some of it may be a little unpleasant to the excessively reverential, but there is not an atom of harm in it; indeed, as we have hinted, there is light in it for those who can see.

In Mrs. Mayo's 'Recollections of Fifty Years,' just published, there is a noticeable story bearing upon the death of Cecil Rhodes and a Scotch doctor who loathed him, politically. The doctor was a friend of Mrs. Mayo's, who says:—

One evening he remarked to his household: 'Cecil Rhodes is not going to die yet; he is reported as better.' Next morning, as he came to the breakfast table, he said, with a strangely changed manner: 'Cecil Rhodes is dead. I was at his death-bed last night. He was so distressed at leaving all his work, and I tried to cheer him by saying who knew what he might be able to do yet? One of his doctors, who should have been there, could not come, and I took his place.' He went on to describe the room—rather bare, and the death-bed as more like a couch than a bed. I heard my friend relate this dream some hours before the report of Cecil Rhodes' death reached us. I know, too, that my friend had not been outside his own house between the dream and his narrating it. When details of the dying scene came it was stated that one of the doctors who should have been present was unavoidably absent. Also that Rhodes' last utterances were to the effect 'that there was so little done, and so much to do.' I have never been able to discover if the description of the room was correct.

The much advertised 'Pastor Russell,' of U.S.A., in his discourse on 'The Personality of Satan,' declared that 'spirit communications' are 'really deceptive communications from fallen angels'; that Spiritualists and mediums are deceived, and are 'unintentionally leading others onward into a terrible spiritualistic maelstrom, which we are nearing, according to the Bible.' Pastor Russell believes in 'the second death—extinction'—of those whom he calls the 'unwilling and disobedient.' Apparently he knows all about it, or *thinks* he does.

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THE REALITY OF SPIRIT ACTION.

A MESSAGE FROM 'ANDREW JACKSON DAVIS.'

BY JAMES ROBERTSON.

Moncure Conway, who travelled from Methodism to a very bleak agnosticism, once wrote: 'If I could believe—really and without any trace of doubt—that a deceased person had spoken to me, I should be frantic and my life revolutionised. How petty would all the Royal Society and their miracles seem in comparison with one of these frantic mediums, uttering a single word proved to have come from another world!' Conway knew much, had heard or read all about Crookes and Wallace, but was convinced that they had taken the illusions of their own hearts for realities. He sat sometimes with these 'frantic mediums,' and had interviewed Madame Blavatsky in India. He would have it that Andrew Jackson Davis was a clever fellow who had cunningly devoured Plato and all the writers of antiquity, that he gave forth nothing which he had not learned in a normal way. In other words, there was nothing in Spiritualism but fraud or illusion; there never had been, nor was there likely to be in this era of human progress, any fact which would convey incontestable evidence of spiritual presence and power. With him it was an ever getting nearer and nearer to the great Dark Door through which no light had ever been permitted to pass. It was so singular that a mind which dared to think freely could soar up to and explore so many realms of thought, should have missed realising what was at his doorstep. I think it is Emerson who has said: 'To see that which is before our eyes is almost to have genius.' Had there not been a mental squint in his organism, he would have recognised that there must have been something hidden from him which compelled so many men and women to offer their testimony to the verity of a thing so unpopular, so ridiculed, and so maligned as Modern Spiritualism.

Conway, like his friends Huxley and Tyndall, never beat at the iron gates of the undiscovered country with any yearning cry for knowledge as to whether or not invisible beings could see and hear us, talk with us, and help us. All of this was not a possibility to them, and thus they looked with disdain on all who laboured to make plain that there was an avenue of communication between this world and another world beyond death. It is true, as Huxley put it, that 'scepticism is the highest of duties, blind faith the one un-

pardonable sin,' and that what we need is 'justification, not by faith, but by verification.' But all this is what Spiritualists cry out for: a good healthy blast of unpurged common sense, not a faith in someone else's faith, but examination, verification, a continual weighing up of all that comes within their gaze. Davis, Tuttle, Morse, and Wallis and many others have given us the most complete and satisfactory evidence that they have been acted upon from another world, where the vision is so enlarged, the consciousness so quickened, that knowledge appears to be unlimited. Those unseen workers operate on this life of ours according to natural laws not yet understood by us.

That there is a cause producing the phenomena we call Spiritualistic, a cause beyond the will-power of the instrument, and that this will-power is executed by an operator out of sight, we cannot doubt. How many writers, called normal, have felt an impelling force suddenly quickening their intellectual faculties and making many things clear which had been hitherto obscured! Gerald Massey has told us that in writing his profound work, 'Shakespeare's Sonnets,' a book which the present Lord Coleridge has called Massey's *opus magnum*, 'a wonderful marshalling of evidence, perhaps the most learned work on Shakespeare ever written,' he was indebted to the unseen for being able to present the true history and inner meaning of the sonnets. Massey's own words are, and they are worth pondering over by those who are in doubt as to the possibility of communicating with that other world:—

There was present some Intelligence talking with me that seemed to know an infinite deal more of my subject than I did, able to throw light on my darkest difficulties and give explanatory replies to my secret thoughts and never before uttered questions. Many things were told me that I did not see the drift of till years afterwards. In this way I received much valuable help—help, I say; no need to lie or exaggerate—in, as I think, fully unfolding Shakespeare's sonnets. This was a case, I submit, in which I was the best judge of evidence, and I was obliged to conclude that there was present some invisible and superhuman Intelligence operating through and by means of the medium, conveying information to me which was not in my mind previously and could not have been in the medium's mind. I will say more: a knowledge that could only have been in the particular mind present in person.

All the far-fetched theories of psychical research or theosophy cannot meet such evidence as this of Massey's. The spirit-world was to him as real, as actual as the natural world; it was facts he stood for, not speculations nor hypothesis. Those who take the trouble to read the life story of such men as W. Stainton Moses, and others, will be forced to admit that evidence of spirits' return and of their power to convey knowledge without the mentality of the instrument being utilised has been most conclusive.

The great majority of clairvoyants have at some time in their careers given out startling facts which could only bear one interpretation, viz., that the dead were not heirs to the heritage of sleep, not subjects in the kingdom of silence, but awake, breathing forth knowledge and consolation. I know full well that at times the light shines through a clouded medium, and gets distorted in the passage, but even at these times there flashes forth some word which sets in motion some old memory, and you feel a loved one is near, who through some defect in the transmitter cannot make his full message clear. Readers of Dr. Hodgson's attempts to get a consecutive message from 'George Pelham' will find wonderful bits which could only prove the presence of a personality who was so conditioned as only to be able to send some distorted fragment of a message. I can recall sittings with Lottie Fowler and Alexander Duguid when the spirit's message would be given in clear, consecutive manner, so that it was scarcely possible to doubt that I was in the presence of those I had known in the earth life. I witnessed the fact Moncure Conway asked for: a departed person had spoken words from another world. At other times one felt confident the spirit friend was really at hand, but that some obstacle was in the way, as after some sudden flash of value there followed a string of vague words beginning anywhere and ending nowhere. I have, however, to say that during my long association with Spiritualism I have been literally flooded with evidence of the spirits'

power and presence. I have not made any special hunt for such manifestations, but in some unlooked-for manner there has been laid bare all I could desire as proof of this great reality.

The foregoing is but a prelude to an interesting incident which has crossed my path within the past few weeks. Towards the end of April last, the well-known medium, Miss McCreadie, was my guest for some days. While we were sitting talking in front of a portrait of Andrew Jackson Davis, which the great seer had sent me last year, she suddenly said, 'Davis is here, and wants to give you a message.' Our conversation before this had been on topics other than spiritual. I was somewhat surprised, as since the ascension of the profound revealer of Nature's mysteries I had had no indications of his presence, nor did I look for any manifestations from him on the earth plane, a view which was held by the 'Strolling Player,' with whom I had a long conversation almost immediately after Davis' translation. Miss McCreadie, however, went on giving out the message, the purport of which was: 'Write Della, my playmate, to send you the skull-cap I wore at home.' This rather startled me, and I got a pencil and paper to take down what was said. I was asked to tell Della, his playmate, that much as he would like her over there, her influence was still needed on the earth plane; that it would be good for her to keep in touch with humanity; that many were in need of her aid, not only for physical healing, but for spiritual upliftment; that much as he would like to go further afield to explore the spirit-land, while she remained on earth and had work to do, he would still be her playmate. 'Friend,' he said to me, 'I will finish the message when you are writing the message to Della.' Much was said about the blending of great souls, which would be reflected on those on the earth plane who were able to receive the higher inspirations.

I was not moved for some days to write to Mrs. Davis and would perhaps not have done so at all but for the repetition of this word 'playmate.' I had never seen a portrait of Davis with a skull cap, nor did he wear one when I met him in Boston. Ultimately I did venture to send Mrs. Davis the message, and the other day I had a reply (dated May 19th), which seemed to confirm in every way the validity of what had been given through Miss McCreadie. It was as follows:—

Dear Mr. Robertson,—I write in reply to your kind letter of May 1st, in which you convey to me the dear message of my beloved husband. *He was wont to speak of me as his playmate.* His glorified spirit has gone to dwell mid the higher beauties of the Summerland, but as he was ever mindful of my highest good and happiness when he was in the body, I feel sure he is not less so now, for he knows how very much alone I am. I am learning *very slowly* how to live without his daily visible companionship. He was so much to me and the home. I want to thank you for your kindness in writing me, for your sympathy, for your interest in his works and labours for humanity. He remained on earth long enough to see his books again before the world, for which he was very pleased and grateful. . . . By this same mail I send you the cap which is mentioned in his message. Every and any word emanating from his sweet spirit is golden to me.

From this it is manifest that Mrs. Davis believes that she has had a message from her husband. She accepts it all as being perfectly genuine. Some may not recognise any Davis influence in what was given out: may think, even, that the medium's mentality concocted it all. Miss McCreadie, to whom I conveyed briefly the contents of Mrs. Davis' letter, writes me: 'I somehow never doubted. It came so easily to me; the conditions were so good that it made it possible for the dear soul to come in close touch with us.' There are few things I could prize more than a relic of the great Davis, and here there has come to me something so very closely associated with his presence—the cap he wore. A relic of the greatest soul would not be prized more by me than is the cap worn by the Shakespeare of the spiritual philosophy.

A LADY, who resides at Hornsey, wishes to join a private circle sitting for spirit communications and mediumistic development. Address, 'Isala,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C.

EXPERIMENTS OF A 'SOLITARY.'

(Continued from page 276.)

In the course of time the attendance of this nondescript invisible personality became so constant that whenever I put myself into the attitude for writing scarcely more than a second or two would pass before my hand began to move. If sleepless in my bed, my right hand fingers laid on the palm of my left would write out some messages from the unseen. Passing along the street, I could carry on a conversation with the invisible. The thought conveyed was always traced in good form, and my mind could follow and read the circling motions of my fingers. I have read of prisoners in solitary confinement going mad for want of something to occupy the mind. Often did I say to myself, 'What a cure there is here for solitude!' especially for anyone interested in speculating upon life present and to come. I felt that I never was alone, and could always find subjects for mental occupation, under the stimulus of a mind that saw the great things of life from a side that I myself could not reach.

One day, when engaged in conversation, I had asked a question, and out of curiosity had placed the pencil in my left hand to see with what measure of deftness the invisible mover could carry my hand through motions which I hardly knew how to begin, whatever letters might require to be formed. To my surprise, and not without some fear, my hand set off with the answer 'Yes,' but written from right to left, and requiring to be read with the paper reversed. I tried afterwards to write a facsimile, but I hardly knew at one turn how to proceed with the next, and the effort was both slow and laborious. This, I see, frequently occurs with writing mediums; but what is the explanation of so curious a fact? I felt so staggered by the unusual phenomenon that I never had the courage to try it again.

Although these simple experiments had much in them that was interesting to me, being varied with drawings of moral and religious symbols, I felt that probably not much more could be learned from my communicant, and I resolved that no more opportunities should be given. This determination I communicated to my correspondent. He expressed great regret, and begged for a continuance as it did him so much good. But I said 'Good-bye.'

Some few weeks later I sat wondering by what process my thoughts reached my unseen visitor, whether he saw me in astral form, or was affected by vibrations from my voice, or whether my thoughts telepathically reached to him, and I resolved to make an experiment. In my imagination I conceived myself to be a woman, imaged myself mentally as such, and sat down at my desk with pencil in hand to wait for any possible communication. After a slightly longer wait than usual my fingers began to vibrate. They did not move forward as usual, but wrote very slowly and diminutively as if one letter were on the top of the other: 'Who is this? It is a woman? It isn't B.' And then in rapid writing and letters of the usual size the question was abruptly put: 'Where are you just now?' and a few more tentative questions to get at my identity. I was able to keep up the rôle of a woman for some little time. What conclusions may I legitimately draw from this experience? Does it not look as if the nexus between us was my thoughts visible to him, and his thoughts willed to pass into my brain and move my hand to record them? At any rate, it shows that the invisibles can pick our brains, return to us our own thoughts, answer our questions from our own knowledge, and therefore are not to be hastily identified by the fact that they can answer questions accurately. Of course this spirit's abilities or inabilities are not to be made a general law; but I should be glad to discover what is the general experience as to communicating spirits' methods of approach.

For a good many years I had given no opportunity for any spirit to communicate by writing. Just a year ago, on a Friday evening, I was writing a sermon, when I was startled by a strong forward jerk of my right arm, such as used to intimate the presence of my former communicant. I thought it might be a return of this old acquaintance. On lifting a pencil my hand unexpectedly traced out the single sentence:

'Go to the old home and tell them that I am with them still!' I waited for the signature. I said aloud: 'But who are you?' No answer came; and I still waited and asked, but no. How curious, and how stupid! Three old friends had passed away within six months of this visitation, and I have wondered if this intrusion could be from one of them who had embraced the notion that a man's soul sleeps till the resurrection day, and whom I had often rallied on the great surprise that would await him on his death, when he found himself alive and no so far away from home. Could he have thought that his message would vouch for his identity?

In leaving the subject I must refer once more to the first communicant's assertion that he was the spirit of my father. Was he a lying spirit? I am not inclined to press the charge, although I do not believe him to have been my relation. But finding himself in contact with me he might easily be impressed with the fancy that he was some intimate friend of mine, and out of my surmise that my father might communicate, quite honestly persuade himself that he was the same. It is not surprising that some spirits in their eagerness to communicate should try to commend themselves by claiming intimate relationship. But again, some of them may be honestly mistaken. To every unexperienced reader of these lines I say: Be slow to believe such claims, yet be civil and patient while you wait for evidence that puts an end to doubt.

AN UNSEEN UNIVERSE.

The fact that science is rapidly pushing its way beyond the 'visible'—that is, beyond everything of which we can take direct cognisance by means of our senses, aided or unaided by instruments—is well illustrated in a lecture delivered by Sir J. J. Thomson in 1907 at Victoria University, Manchester, and reprinted in the last published report of the Smithsonian Institution, Washington, U.S.A. The following extracts will give an idea of his reasoning. He refers to the fact that two electrified bodies in rapid motion appear to disobey the law of equal and opposite mutual action, by which the momentum of the system remains constant; this can be accounted for by supposing that there is another system, invisible, but possessing mass, to which some of the momentum has been transferred, so that when this is included the total momentum remains constant, in accordance with the law; and he continues:—

In the case of the electrified bodies we see that they must be connected with some invisible universe, which we may call the ether, and that this ether must possess mass and be set in motion when the electrified bodies are moved. We are thus surrounded by an invisible universe with which we can get into touch by means of electrified bodies. Whether this universe can be set in motion by bodies which are not electrified is a question on which we have as yet no decisive evidence. . . . The idea that bodies are connected by lines of electric force with invisible masses of ether has an important bearing on our views as to the origin of force and the nature of potential energy. . . . May not the transformation of kinetic energy into the different kinds of potential energy merely be the transfer of kinetic energy from a part of the system which affects our senses to another which does not? . . . Recent investigations lead us to the conclusion that ordinary material systems must be connected with invisible systems which possess mass whenever the material systems contain electrical charges. We are led to the conclusion that the invisible universe—the ether—is to a large extent the workshop of the material universe, and that the phenomena of Nature as we see them are fabrics woven in the looms of this unseen universe.

Something very similar might be said as to processes of thought and other mental phenomena. It will no longer avail to consider thought as a result of the material activity of the brain. We are perforce led to assume the existence of a spiritual universe in close connection with that of which we are normally aware, and which is the 'workshop' in whose 'looms' the fabric of our mental and spiritual life is woven. Mediums, perhaps, might then be compared to the electrified bodies referred to, by means of which we can 'get into touch' with this unseen universe of spirit, while in a lesser degree all thought is a transference of mental energy from the realm of spiritual causes to that of intellectual perception.

LONDON SPIRITUALIST ALLIANCE.

RECEPTION TO MRS. MARY SEATON.

On Thursday, the 9th inst., a large number of the Members and Associates of the London Spiritualist Alliance assembled at 110, St. Martin's-lane, and after an hour pleasantly spent in the interchange of ideas and experiences, during which refreshments were provided, Mr. H. Withall, vice-president, introduced Mrs. Mary Seaton, of Washington, D.C., U.S.A. He said that after the lectures by Mr. W. J. Colville last year Mrs. Seaton delivered two addresses which were so much appreciated by her hearers that he was much pleased when Mrs. Seaton wrote informing him that she would be in London this year, and would be able to address the Members and Associates of the Alliance, and he cordially welcomed her on their behalf, feeling sure that they would benefit from her teaching.

Mrs. Seaton, who was warmly received, expressed her gratification at the kindly welcome accorded to her, and gave an eloquent explanatory address outlining the spiritual philosophy of the relationship existing between man and the Supreme Spirit—the One Life that is within, through and about us all—and affirming that not only is heaven within, but that unlimited power can be exerted by those who attain to a developed consciousness of the God in their own souls. In effect, she said :—

It is unnecessary to wait to go to heaven to find satisfaction and happiness—they can be gained here by realising and expressing the God powers of our own souls. The question is: 'Do we want this Great Reality sufficiently to secure complete conscious union and co-operation with the great All-Source, and to work with and for the purpose of Life—of which everything is a manifestation? The law of growth necessitates varied experiences on all planes of consciousness. The people to-day occupy a higher plane than ever before, and great moral forces are evolving at an enormous rate. Many persons of all conditions of life are realising that there is a something that is guiding the upward process in the social order. The test of true spirituality is the strength and sincerity of the desire to be of benefit to others, and real spiritual unfoldment will be manifest in daily life. No one can be truly happy and satisfied with himself who does not think and feel that he is a centre for God's expression through him, and take up his life's work of co-operating with that divine purpose by helpful influence and service to others. Habits of thought and feeling can be changed; not all at once, but by persevering effort—there can be no failure—if you do your best each effort is a gain. You must feel that you can serve God everywhere, and do it here, and do it now by holding the thought and feeling of working with and for the highest. Everyone is seeking to get back the God-consciousness of their own souls. It is a mistake to work for happiness—we have all been taught to think that we must look outside—must go somewhere, but we should strive to live for the right because it is right. The motive should be spiritual: for service to humanity, not personal profit. Things do not satisfy the soul's longing, nor will alterations of environments suffice; change your surroundings if you can, legitimately, but if not get into harmony with them. Many persons feel and say: 'If I did not have to live with that particular person I could do all right,' but doubtless that person, or that experience, is necessary to their development, and offers them opportunities for growth and service. If you feel that you must have help, and you pray to God, pray believing that your prayer will be answered, and that what you need will be brought to you—that even distasteful experiences will afford you opportunities for developing that in you which has not yet been expressed. It is useless to pray 'Thy will be done' and then complain; rest assured that God is directing His own universe, and as you are part of that universe He is acting upon and by you, and will direct you to carve out your life work, only you must not be turned aside because it is difficult. Call upon the power within—you do not have to go anywhere to get help—trust it, use it, and when each one does that the law of mutual help comes into play and unfoldment, satisfaction and happiness follow in due course.

We must plant and water, the growth comes from God, and we shall grow until we feel that we do not need props to sustain us, but find unlimited knowledge, wisdom and power within. (Applause.)

'NECROMORPHS.'

Mr. Allen Upward, whose book on 'The New Word' (Idealism) attracted so much favourable notice a year or two ago, has now come into the field of Spiritualism with a curious semi-scientific romance entitled 'The Discovery of the Dead' (A. C. Fifield, 13, Clifford's Inn, E.C., price 3s. 6d. net). In his preface he speaks of the idea contained in the book as 'a suggestion which I desired to put before those who are sincerely interested in what some call Spiritualism, and some call psychical research. For it is a suggestion—neither a dogma nor a hoax.' Yet in its details it is not easy to take it seriously. The story is that of a German professor who was 'frozen out' of a learned society because, lecturing on the various unseen aspects of Nature which might be revealed if the rays which do not directly affect the eye could be rendered visible, he ventured to hint that by some such process the 'underworld,' containing the souls of the departed, might be rendered perceptible to the senses, and magic and religion thereby objectively justified. This idea is not a new one.

Retiring to a remote castle to conduct his further researches, the Professor experimented with substances derived from the eyes of reptiles, which, he believed, were able to see spirits. This bold and curious supposition is ingeniously used by the author to bring his hero into communication with the 'Necromorphs,' as he somewhat oddly calls the shades of the departed, and thereby to present a number of details concerning the life which we may well suppose to be lived by those who have passed on. Some of it is good Spiritualism, and with regard to the rest the reader is free to use his own judgment. The contention is, of course, that if the forms of the departed could be rendered visible by the utilisation of any 'invisible' radiations, 'necrology' would rank among the positive sciences. We think it improbable, however, that scientific conviction will come in this form.

The writer refers to the universality in ancient times of a belief in 'a submaterial universe, variously named Hades, Sheol, Valhalla, and so on,' into which it was believed to be possible for mortals to penetrate occasionally, as in the legends of Orpheus, Ulysses, and others, and infers that 'there is also considerable evidence for the view that Necromorphs were from time to time visualised by primitive man,' while 'that the ancients had attained to some kind of intercourse with them is unquestionable.'

Necromorphs (the word means 'forms of the dead') are described as held in different regions by a sort of gravitation answering to 'kharma' (we suppose 'karma' is meant), and those in the lowest region are frequently a prey to invisible but hostile agencies, corresponding to the evil principle, from which those in the highest sphere are entirely exempt. An intelligent Necromorph, with whom the Professor gets into conversation, says :—

Perhaps I can best explain my own theory by asking you to conceive of the entire universe, visible and invisible, as being moved towards harmonious life by a great Tendency, as yet known to us only in broken glimpses. The natural laws so far explored by science are merely scattered threads in this great Woof of the World; we hear no more than a few bars of the marvellous and majestic Tune. The instincts of the savage, the barbarous superstitions of primitive man, the hostile religious systems which rend civilised society, all these are efforts and strivings on the part of men to catch the mighty music and imitate it on their imperfect instruments. Life, then, should be regarded as an effort on the part of the living creature to acquire the power of moving in harmony with the great Harmony. We are children learning to dance. The condition of the dead results from the degree in which this aim is achieved by the living. Those of us who have reached nearest to harmony with the Universe are most free from the force which holds us down.

In spite of what we consider the clumsy and dubious plan of presentation, the book is one of great interest, partly because it is the work of so keen and unconventional a thinker, and partly because in its results it sums up all that is best and most advanced in the progressive thought of the day, and expresses those aspirations which, as the writer intimates, are the ancient and original heritage of mankind.

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THE SELFLESS MAN.

A poorly printed little discourse on this subject has found its way from India to us. It was lately preached in Calcutta from a Brahmo Somaj pulpit by Babu Ramananda Chatterjee. There is a good deal of sense in it, but more rapture, soaring right away to 'The Lord of Bliss' and 'God's pure air,'—to 'God-intoxication' and forgetfulness of self.

What we might almost call the text is an ancient Indian legend which runs thus:—

Once upon a time, so runs the story, there was a great war between the Devas and the Asuras. Indra led the celestial host, while the Asura army was commanded by Vritra. We need not follow the fortunes of this war through all its stages. Suffice it to say that Indra was at length driven from heaven with all his followers. Vritra reigned supreme in heaven. It was now that Indra learnt that if a thunderbolt could be made of the bones of the sage Dadhichi, that would be a weapon wherewith Vritra could be surely killed. So Indra went to the sage and prayed for his bones. Now Indra had on a former occasion done the sage grievous wrong. But Dadhichi forgave his old enemy, and for the good of the gods left his perishable body. Of his bones, the bones of a benevolent, forgiving, pure-souled and self-sacrificing man, was forged the thunderbolt which struck down the hitherto invincible Vritra, the king of the powers of darkness.

It is a legend with a loose end, but the preacher made the most of it by saying:—

The selfless man is the 'thunderbolt.' Him no power of evil can vanquish. All the world may be arrayed against him, but the God of all power is with him. Would you conquer and crush the forces of evil, be self-sacrificing. Self-sacrifice is irresistible. It has never known defeat. It can never know defeat. Apparently vanquished, the selfless man triumphs; dying he lives for ever, ever strong and young, even like one of the elemental forces, inspiring men to deeds of loving heroism and self-dedication.

The reasons why the selfless man triumphs are perhaps more matter-of-fact than the preacher imagined. As a rule he is not at all a 'thunderbolt.' He is far more like a breath of wind. He is unhindered, disengaged, unencumbered. There is no magic, no miracle about it. It is, in truth, a rather hum-drum affair, except when the very high planes are reached.

The self-regarding man is the hindered man. He must have this, and cannot do without that; but his game is always that of playing for safety. He takes no risks. He may, indeed, avoid crushing; but he wins no victory. He is likely to accomplish nothing but the safety of his skin. The Christs and Buddhas and Napoleons of the world, on

the contrary, whether for good or evil, are those who are always as ready to be smashed as enthroned. That is even true of Napoleon, who really was in some respects a selfless man, though a bit of a devil. Jesus Christ was entirely selfless, and, in his way and degree, a god. Both had tremendous undertakings in hand, far beyond the mere self: both took immense risks, far beyond the paltry demands of self-comfort: both were unencumbered by personal necessities: both were sacrificers, each in his own way, the one demoniacal, the other divine.

What is true on the heroic is true on the homely scale. The selfless man who is also a good man is the man who wants least, who can do without followers, or money, or praise, or medals or ribbons; who is free to move in the way that he desires, who does not ask 'What will people think of this?'—that is to say: 'How will this affect my standing, my business, my company, my comfort?' In the end such a man becomes the strongest of all personalities, and the selflessness which seemed to begin with sinking of self that appeared akin to weakness ends in a strength of character that may not be far off the Indian's 'thunderbolt.'

This is a practical truth which is even yet but little believed in, or even understood. The entrenched man, apparently safe behind his money, his majority, his rank, and depending largely upon these resources, has the appearance of strength; and, for a time, or while his resources hold out, he may command strength, but he is really cultivating personal weakness. A fall of values, an election, a Reform Bill, may any day prove it; whereas the man whose strength is in himself has his resources perpetually at command. All he has to do is to seek out or create the likeminded, to first affront the public opinion which he challenges, and then to march out and on, to create a public opinion of his own. This is the way all great reforms in politics, in religion, and in sociology have been won.

This was Napoleon's way. From one point of view he appears anything but selfless; and from that point of view he looks like a thunderbolt of self-assertion; but in reality he was obsessed by Destiny or Fate, and he became simply a willing instrument, sacrificing himself and others for perverted Ideals, at any cost to himself and to those who thought as he did or who were willing to blindly follow him—and die. No self-regarding there, but only the dark mystery of the demoniacally Ideal.

We cite that case of Napoleon in order to set forth, and in a lurid light, the truth which is often unperceived,—that the selfless life is not the mild flabby life. It is really the heroic life for good or evil. It is the life that is independent, that is not enticed by pleasure, nor frightened by risk of pain. When inspired from the angel-world, it is the life that makes no terms with God for reward, and that will presently be as ready to serve the Saving God in hell as to sing before the 'Lord of Bliss' in heaven. In a word, it is the life that 'lives with Christ in God.'

We are sometimes inclined to think that Spiritualists will some day be called upon to live this selfless life in heroic ways: and we know that some are so called to live it now. But 'we have this treasure in earthen vessels,' and though the spirit is willing the flesh may be often weak. Well, the flesh will have to be toughened by surrenders, by mortifications. We have heard too much of 'It will do you harm': that is the warning which the coarse always give to the sensitive. That warning is akin to the cowardly self-regarding warning of the worldly wise and the socially silly: 'Don't do that, my dear; what will Mayfair think of you?' 'Don't go and worship there.

What will Mrs. Grundy say?' 'Don't take up with such nonsense as Spiritualism. What will the doctor say?' 'Don't vote for that man. What will your landlord or Sir Reginald do?' Probably Jesus Christ heard something like that a hundred times.

Yes, we want toughening: we want a touch of the martyr spirit, a breath of the confessor's soul, a warmth of the hero's blood: but we also need faith in God and the angel's promise, that they who are willing to lose life for truth's sake shall find it, and that they who sink self in the effort to break a way through the jungle are God's very own co-operators in the creation of the world.

EUSAPIA PALADINO AND 'TRICKERY.'

We have been informed that in addition to Professor Münsterberg, to whose crude criticisms reference has already been made in our columns, other observers at the séances which have recently been held in New York with Eusapia Paladino have expressed distrust of the means by which the phenomena have been produced. Our position on this question is simple and clear. 'LIGHT' has always maintained that alleged phenomena should be investigated with the utmost care, and that the fullest facilities should be given for sitters to assure themselves as to what takes place; for this reason we have habitually abstained from publishing reports of dark séances, except in special cases in which the circumstances under which the phenomena took place appeared to be such as to preclude fraud. For this reason, also, we have always given due consideration to expressions of doubt, and to explanations of the manner in which fraud could be carried on, because we consider that by so doing we are enabling observers to take more thorough precautions, being forewarned as to what they have to guard against. But we have always deprecated the indiscriminate imputation of fraud to all mediums because one may have been found to cheat, and even with the same medium we have had to point out that doubt thrown on the phenomena occurring at a single sitting, or part of a sitting, does not necessarily invalidate all the other phenomena ever obtained with that particular medium.

Especially is this the case with Eusapia Paladino. Over and over again it has been found that she is liable to resort to trickery, frequently of the most infantile and obvious kind, while deception carried out with systematic astuteness has often been attributed to her, though on reviewing the whole of the evidence it would appear that some of this has been cleverly imagined in order to account for the phenomena in a normal manner. But the trickery, crude or clever, is not invariable; and it usually relates to minor phenomena. We have it on the authority of Messrs. Feilding, Baggally and Carrington, who had the best of opportunities for studying Mme. Paladino at Naples, that the *best* results were obtained when the light and other conditions for good observation were at their best.

Among these conditions is the state of mind of the medium herself. Though accustomed to sit with all kinds of observers, she gives the best results when in the company of persons with whom she is to some extent familiar, and apparently the worst when she is treated like an automatic machine that will work equally well in the presence of those who have never seen it before. There is point and truth in her remarks quoted on p. 275 of 'LIGHT,' both as to the unscientific character of the American proceedings and as to the effect produced on her nerves by the investigators, who 'grab her here and there and yell.' Such 'investigators' will never obtain with Mme. Paladino the results which Continental investigators have obtained with the same medium, nor will their crude conclusions—necessarily crude from such procedure—controvert the exact scientific results obtained in psychological laboratories by professors accustomed to the study of abnormal types of humanity.

The conditions of the séance must, almost necessarily, have a great effect on the production of the phenomena, because these depend entirely on the liberation from the medium and

sitters of what is usually known as 'psychic force.' This term is sometimes used as though it explained the whole matter; but 'psychic force,' whatever its real nature, is only the means by which some intelligence, claiming to be the spirit of a deceased person, acts upon matter or produces apparitions, lights, or other visible or tangible phenomena. The liberation of this force requires a certain state of calm on the part of both medium and sitters, and it is found that their mental condition and expectations react upon the intelligence which manipulates this force; in short, that when fraud is expected it usually appears, and Eusapia has justification for saying: 'They think of the tricks—nothing but tricks. They put their mind on the tricks and I automatically respond. They merely will me to do them.' This view is upheld on scientific grounds by Dr. Joire in his 'Psychic Phenomena,' a recently published work of which an English translation is announced as being in preparation. Though a medium is not like a hypnotised subject, under the control of an experimenter, yet the conditions of susceptibility are much the same, and the medium can be similarly influenced by those around, especially when their thoughts are strongly directed to one point, such as the discovery of fraud.

As Dr. Joire points out, when we say that fraud is partial (*i.e.*, not invariable with the same medium), this necessarily means that the person in question is a medium and has real psychic powers; we have therefore to study fraud as a portion of the extensive subject of mediumship in general. It seems probable that only when the conditions are good can the force be exercised at a notable distance from the body of the medium; when the conditions are poor it is said that the force is weak, and then the medium needs to approach one hand very close to, or sometimes even to place it in contact with, the object on which the effect is to be produced. If the power is still weaker it can only act through the normal movement of a hand; then the medium is impelled to perform the action, to simulate the phenomenon by quite ordinary means, but involuntarily—either unconsciously when in a state of trance, or by a conscious impulse which there is not the will or the power to resist. Of course, such phenomena are valueless, and we deprecate most of all the unreasonableness of demanding phenomena under such unsuitable conditions; but they do not prove the non-existence of veritable manifestations such as have been proved by abundant testimony to occur over and over again and with many different mediums during the last sixty years, and not less so since they have been made the subject of exact scientific investigation.

A 'SACRED LAND' MISSING.

According to an American journal, quoted in the 'Harbinger of Light,' Commander Peary's report that there is no land at the North Pole should cause some consternation among Theosophists. For at the North Pole should be found the 'Imperishable Sacred Land' on which 'the Pole Star has its watchful eye, from the dawn to the close of twilight of a day of Brahma.' Many years ago Madame Blavatsky was told by her teachers that land existed at 'the top of the world.' In 'The Secret Doctrine' it is said that 'the continent which capped over the whole North Pole like one unbroken crust remains so to this day.' Mrs. Besant, in her turn, has referred to 'seven great promontories of land at the Pole,' with Mount Meru as their centre, and to the Imperishable Sacred Land in the Polar region. It is ever the case that, as geographical discoveries extend, the romantic features with which fancy has peopled the unknown spaces inevitably disappear. The 'men whose heads do grow beneath their shoulders,' and the strange monsters figured in the mediæval map of the world which hangs in Hereford Cathedral, have given place to races of ordinary men, with here and there a few pygmies. Tibet has been visited, and Mahatmas are found to be conspicuous by their absence. Now, at the North Pole, no trace has been discovered of the 'Imperishable Sacred Land.' Perhaps it has perished!

SPIRITUALISM IN THE FAMILY CIRCLE.

The stronghold of Spiritualism is the home circle. It is there that the most convincing, satisfactory and instructive communications are received from the other side. As Archdeacon Wilberforce said at the Church Congress nearly thirty years ago:—

No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the Press or the lecture room, but in the thousands of private homes in which one or more of the family has mediumistic power.

This is equally true to-day: but, in the very nature of the case, these home circles are private, and the manifestations are generally so personal and intimate that they are seldom reported in the Press. Most persons shrink from publicity and regard the messages from their departed loved ones as too sacred to be shared with others, and very much that would be consolatory and helpful is thus lost to the world.

We have been privileged to see an index to the contents of some private records of communications received by the members of a family of earnest Spiritualists, and the mere titles of the subjects dealt with clearly indicate their interesting and helpful character. We will mention some of these by way of illustration:—

All Life one—development of a sense of this relation; importance of minor things in life and conduct; scenes and conditions existing in the spiritual spheres; difficulty of the perception of physical objects by spirits; how the earth-life appears in retrospect; flowers on earth and in the spirit-land; how the incarnated can still benefit the discarnated; falsity of earth valuations; mental and spiritual healing; heaven attainable in the hearts of men whilst still on earth; prayer; the work of guardian spirits; the mission of beauty; death the birthday into life; state of the earth-bound; on loving the unlovely; the work of guardian spirits; on welcoming the sorrows of life; the duty of cheerfulness; animals in the spheres; beauties and joys of the summer-land; visits to other worlds; the outcome of the experiences of life; on the meeting of new-comers after the earthly transition; progress of the soul through love and service; changes of personal appearance produced by spiritual growth in the spheres; the effects of dogmatic teaching; education of children; advantages of possessing a knowledge of Spiritualism; 'Love,' the heart of all things; and the certainty of final perfection for all.

In addition to the index from which we have quoted, our kind contributor sends us a communication, respecting which he says:—

The following message from my wife, which illustrates the differing points of view through which our earthly misfortunes appear to those who are able to view them from the standpoint of the spiritual position to which they have attained, was sent to me by a married daughter who resides in the neighbourhood of Birmingham, in September, 1909. A fortnight previously I had had the misfortune to fall and break my leg whilst descending a mountain in Wales, and was then lying a prisoner in lodgings, where I was detained for a couple of months.

'MY DEAR ONE,—I send my dear love and greeting to you in this time of trial—of trial to strength and nerve and patience, a test of philosophy and a training to the spirit. For although my heart is sore when my dear ones are in pain or difficulty, it is not with the soreness of earth. There one is apt to see all the seamy side of the event; here we are also conscious of the thread of gold running through each design. So that I know I can say to you, be of good cheer and feel that this time of weariness and pain is not wasted time if it brings in its train those gifts of a richer spiritual life that do attend on all such hours if lived in the light of knowledge—the knowledge that tells us of the use and wisdom of pain or difficulty; that helps us to realise what guerdons may be brought back from the dark times of earth. Guerdons of courage, sympathy and serenity, the realisation that one is master of one's spiritual fate, even if the physical must to some extent be outside our conquest.

'My dear girl here [the medium] thinks that you have little to learn—but when shall any of us say that we are past learning from the simplest lesson in the book of experience? Every hour is a rung in life's ladder, whereby we may ascend or descend.

'Just how we live the hour of small things, just in that spirit shall we meet the bigger events. And as long as spirit is incarnated, so long will the constant tests come to develop and ennoble the spirit within. When that development is over, and only then, will the spirit burn its way through the folds of body and soul and be reabsorbed into the source of all life. So that we may be of good cheer when misfortunes befall us and look on each as an aid to a fuller spiritual life.'

'COINCIDENCES.'

The 'Occult Review' calls attention to various curious 'coincidences'—whether due to blind chance or to far-seeing law is the question—which have arisen in connection with the decease of King Edward and national events in general. Many of them are of an astrological nature, and the Editor thinks that 'in an age in which the phenomena of telepathy and Spiritualism are claiming the notice of the scientific world the relation between certain signs of the zodiac and certain countries must soon compel scientific attention by the dramatic character of the evidence producible in its favour, and the fact that every year brings with it its tale of confirmatory events.' Saturn and Mars appear to be the great mischief-makers; their conjunction bodes disaster to the country represented by the sign in which it occurs. 'The entry of Saturn into Russia's sign was immediately followed by very strained relations with Japan, war breaking out after the first conjunction of Saturn and Mars in Aquarius, the second conjunction being followed by the massacre of Moscow.' The deaths of the Kings of Portugal and of England followed conjunctions of Mars and Saturn in the signs representing the respective countries. Saturn is now passing into Taurus, representing Ireland, and it was during Saturn's presence in that sign, and on the day of a triple conjunction, that the Phoenix Park murders took place.

The old adage or prediction noted on p. 236 of 'LIGHT' with regard to Good Friday falling on Lady Day, is also recalled, as well as a statement published in the 'Globe' that one of the great monoliths at Stonehenge fell down shortly before the death of Queen Victoria. The same paper also speaks of certain 'woe-waters' in Yorkshire, especially of a stream which comes into existence without apparent cause, and is held to be a harbinger of misfortune. A triple coincidence is connected with the colliery at which the disastrous explosion took place within a week of King Edward's death: it was first worked on the day on which the King was born, and it took fire in the year of his marriage. Another great colliery disaster followed on the death of the Prince Consort. Finally, a resident at Walthamstow is said to have been born and married, and to have died, on the same day as King Edward. A similar coincidence has often been related between events in the life of George III. and of an ironmonger in this parish of St. Martin's-in-the-Fields.

FACULTIES OF THE BLIND.—Miss Anna J. Chapin, known to our readers as 'the blind medium,' has written a little book entitled 'Blind Deaf-mutes as Psychics,' which will be welcomed by all who are interested in the problem of the use of psychic senses instead of the normal ones. Miss Chapin was educated, along with Laura Bridgman, by Dr. S. G. Howe, the husband of Mrs. Julia Ward Howe, and she gives several instances of Dr. Howe's varied success with different blind pupils. One of the most interesting chapters is on 'how the blind see,' describing the 'facial perception,' by which the nerves of the face appear to feel the presence of any fair-sized object within a distance of a few feet. Discussing the frequency of clairvoyance among the blind, Miss Chapin begins by saying that among Spiritualists it is generally believed that all blind people are clairvoyant (we should not have ventured to say this; some time ago we raised the point, and asked for evidence bearing upon it), and she goes on to give some interesting experiences with regard to the development of her own clairvoyance. We may add that the book was typed for the press by Miss Chapin herself, that Miss Bates has written an introduction to it, and that it can be obtained from the office of 'LIGHT,' price 1s. 1d. post free.

THE CASE OF MR. CHARLES BAILEY.

The case of Mr. Charles Bailey is still puzzling everybody, for everybody who has experimented seems convinced that he is a genuine medium, and yet those who were at Grenoble have no doubt that he was fraudulent in a very foolish way there. It is the old story: a genuine medium on Monday, puzzling every one; and 'a fraud' on Tuesday, taking in no one. Bailey, in a letter to a Melbourne resident, denies that he ever saw the man who declared that he had sold birds to him, but Mr. Stanford, with whom we deeply sympathise, now admits that he 'always recognised the weakness of Bailey,' whom he regarded simply as 'a tool' he had to work with, and, unfortunately, an unreliable tool at times; and yet the evidences of mediumship are, he maintains, overwhelming.

Mr. Stanford makes one curious and perhaps helpful remark, when he says that he has long known that objects with which Bailey came into magnetic contact outside could more readily pass through matter and be rematerialised in the séance room. Is it possible that Bailey was 'used' (possibly unconsciously) to come into contact with the birds said to have been bought by him? This is the merest guess, but such things on similar lines have happened; and this subject of 'fraud' assuredly has complexities quite unimaginable by the inexperienced.

Mrs. Bright, writing in her 'Harbinger of Light,' gives an indication of apports which seem convincing enough:—

Many of the birds at Mr. Stanford's circles have been brought in the light, some humming birds of so delicate a nature that after having been brought within a closed glass cage provided by Mr. Stanford, as requested, and shown to the sitters, they were immediately taken away by unseen forces, and almost in view of the sitters. These birds could not live in this climate, nor have suitable food, and were, at Mr. Stanford's request, taken away. On one occasion a brown snake, about two and a half feet long, was found coiled round the medium's arm, he holding the reptile by the neck. It was a formidable-looking 'apport,' and at Mr. Stanford's request it was taken away for fear of accident. Instructions were thereupon given for a cloth to be placed over it, and in view of all present, and in the light, it disappeared at once. Apart from the large pieces of tapestry, the Mandarin's dress, tiger skin, skull, fishing net (fifteen feet long), and other apports impossible to be concealed—the growing of plants is a feature whose genuineness has been attested over and over again. One of the latest plants grown was an Indian myrtle, which, in twenty minutes after the seed had been planted by one of the sitters, grew sixteen inches. These are not, however, magic plants; some that have been started in the circle are now flourishing in Mr. Stanford's garden, a loquat tree being now fully ten feet high. When Professor Reichel was in Melbourne a mango plant was grown from a seed under his own strict supervision. He marked the seed with his initials, and placed it himself in the flower-pot. After a few minutes the basket with which it was covered was removed, and it was found that several leaves had already shown themselves above the soil. Professor Reichel took up the plant, and found also a cluster of small roots from the seed. This he carefully examined under the lamp which had illumined the séance room during the proceeding, and found the mark he had put on before planting it. So many tests have been given, and there is such overwhelming evidence of the genuineness of the phenomena, that it has become a more manifest duty than ever to proclaim far and wide our undiminished confidence in the same.

A 'PITMAN' TREAT.—It is becoming more and more recognised that it is a part of the duty, as well as to the interest, of business firms, to make provision for the comfort and happiness of their employees. The Pitman Health Food Company, of Birmingham, have realised their duty in this respect, and send us interesting particulars of the annual outing of their staff and workers, to a beautiful spot in the Avon Valley, when a sumptuous repast was provided, mainly consisting of fruits and the products of the firm, made up in various appetising forms. Dr. George Black recently addressed the employees at the Pitman factory, upholding the nobility and high importance of the work in which they were engaged, as having important bearings on health and happiness and the well-being of the human body, the tabernacle or dwelling place of the most priceless thing in the world, the soul of man. He said that pure and wholesome articles of diet had an influence that was simply incalculable, and was destined in the future to effect great revolutionary changes—to make the world better, and brighter, and purer.

AN INSIDE VIEW OF MEDIUMSHIP.

Mr. James B. Tetlow has written an interesting account of mediumship as illustrated by his own experience, and suggests that if mediums would relate their own sensations, feelings, and impressions, much valuable knowledge might be gained as to the nature of what is perhaps rather vaguely known as 'mediumship.' Mr. Tetlow is one of those numerous sensitives whose intellectual faculties have been mainly developed by the spirit people, and we think that this form of education may take place in three ways, or stages. If a sensitive is amenable to spirit control, the ideas uttered through him gradually train his brain to receptivity; many of these ideas also find permanent lodgment or are directly suggested to him, and he is influenced to train himself by external means such as reading and study. Though the 'college trained man' does not, as Mr. Tetlow seems to think, depend mainly on his powers of memorising text-books, there is much to be said as to the difference between an imposed course of reading and the inward growth that arises from the desire to be informed about various questions that arise. When books are read and 'passed through the kaleidoscope of the imagination and intuition, or re-arranged by the glowing fire of intuition,' then we may 'have a picture which glows and lives, and makes others glow and live also.' Such learning comes by 'the intuitive power of the spirit,' and those who educate themselves in this manner often do so, we believe, under the directing influence of those in the spirit world, who are thus fitting their instrument to be a more responsive channel for their messages to their fellows on earth.

Mr. Tetlow discusses the nature and effects of mediumship under several heads. He says that there are three degrees in which a medium may be affected by spirit people; he may be impressed, influenced or controlled. Impression is an impulse affecting the mental states, or bringing new concepts or information into the mind. Influence is 'a dominating power acting on the psychic life of the individual,' affecting his actions and moods. Control supersedes the normal consciousness and an extraneous personality takes possession of the psychic and mental states for the purpose of exhibiting his individuality in various ways.

The solution of the problem of mediumship is to be found 'more in plasticity or receptivity of psychic states than in sensitiveness of nerve organisation.' A person may be nervously sensitive, but not psychically impressionable. Certain physical characteristics are given by which, it is said, a medium may be recognised, but we are not sure that they would enable us to pick the mediums out of a mixed crowd. Stress is laid on concentration, of which the author gives a fair working description, as the withdrawal of the consciousness from the surroundings and the fixing of it on the mental states: 'learning to put the mind in the attitude of waiting for a reply to an imaginary question, or asking some mental question and waiting to see what answer will spring up in the mind.'

Many other questions are shrewdly and keenly discussed, among them the often mooted one of undesirable influence; but we must not spoil the book for the reader, whom it will well repay for careful study. It can be had for 7d. post free from the author, at 327, Lower Broughton-road, Manchester.

TRANSITION.—On June 4th, Winifred Victoria Miles, the beloved sister of Mrs. J. J. Herbert, of 'Montague,' Darley-road, Bournemouth, passed to spirit life.

FOR A POOR FAMILY.—Mrs. André, of 'Rosemount,' Fritten-den, Kent, acknowledges receipt of postal order for 20s. from 'M. R.,' London, and articles of clothing from V. G. Grandon, with thanks to the donors.

WE have received a copy of an acrostic on the death of King Edward VII. of more than average merit, which we learn was 'dictated letter by letter by a friend who long ago passed "the mystic veil," by means of the tapping oscillations on a common table upon which were placed the hands of four ladies (one entranced) at a private séance held at Normanton, Yorkshire, May 19th, 1910.' This acrostic can be seen at the office of 'LIGHT.'

THE VALUE OF IDEALISM.

Allowing for the peculiarities of astrological diction, there is a great deal of truth in the contention of a writer in 'Modern Astrology,' for June, who describes the temperament and characteristics associated with the sign Virgo. We are told that 'the high function of Virgo is to act as a vehicle for new life.' Among writers who have the sun in Virgo, and who seem to have brought new life into literature, are Goethe, Oliver Wendell Holmes, Maurice Maeterlinck, 'Fiona Macleod,' and the author of 'The New Word' (Mr. Allen Upward). Concerning this work and its author, the writer says:—

There has recently been published a most astonishing and, I believe, epoch-making book entitled 'The New Word.' It is a revelation of what I believe to be the true inner spirit of Virgo. The 'new word' is the word 'Idealist,' and the author devotes his book to an investigation of the meaning of this word as used in the will of the late Alfred Bernhard Nobel, maker of dynamite.

I must not stay to praise this book, the like of which for breadth of view, insight, humour, wit, and literary charm I have never read, but will state in my own words the author's conclusions. An *idealist* is defined to be one who adds to the hope of mankind. The Virgo, then, I make bold to say, is an *Idealist*. It is true that, as the author of the above work has confessed of himself, he is an idealist in spite of himself. That is the beauty of it! The divine life is fighting its own power of resistance, and forcing down materialism with weapons forged by materialism.

The Idealist is one who adds to the hope of mankind. The materialist is one who takes it away.

We may claim, then, that a Spiritualist is one who, by working out, not only in theory, but in the daily practice of life, a great Ideal, is adding to the hope of mankind, and therefore to what makes life on earth worth living; and he is daily and hourly engaged in fighting the materialist, who represents hopelessness, pessimism, the negation of all joy, the fosterer of intellectual and moral despair. If, moreover, as this writer claims, the virtue of Virgo is Sympathy, and spiritual sympathy is rare, all the more need to let Sympathy go along with our Idealism—for there is no sympathy in materialism!

THE REAL SELF.

Dr. R. C. Anderson, in his address to the Liberal Christian League, reported in the 'Christian Commonwealth' for June 1st, said:—

The real self is a ray of Divine Light, a spark of the Divine Fire. It contains within it all potentialities. It is encased, so to speak, in sheath after sheath, which prevents its full expression. The great end of life's discipline is that this Inner Light may shine through the enveloping medium of the personal selves, that the consciousness may pass from lower planes to higher, and that the true self may be brought into realisation. True religion is the soul's increasing desire to realise the highest unity with its source, aspiration in every direction. And the height of spiritual experience is to know and feel the real, the true, and the perfect in every realm of existence. It is to enter the inner sanctuary, the sacred chamber of the soul, the beautiful world of peace and joy, the inner realm where all is well, that secret place where dwells the soul serene. It is the fulfilment of all the hopes of human life, the healing of all ills, the attainment of the peace that passeth understanding, the joy unspeakable and full of glory, and light, wisdom, and power without end. It is to find the answer to every prayer, the long-sought fulfilment of every heart's desire. It is the attainment of Christhood, the finding of the universal self, which is our real self. This, I believe, is the destiny of humanity, the destiny and duty of every individual.

Deep within us is the infinite Self, and when we come into touch with it, by and through a deeper and fuller consciousness, we recognise it as our true self, more real than our surface personal self. The finite which toils and suffers is to pass beyond the consciousness of its own finite nature into that of the infinite, but with no loss of the sense of selfness. The personal self is an illusion, even the individual self is but an aspect of the Infinite Self. Yet our self is immortal and eternal. Whatever changes take place are only changes in form. The substance—the spirit—remains, and knows itself as the changeless One.

A CURIOUS VISION EXPERIENCE.

The following is an extract from a letter from a private correspondent:—

About six weeks ago I had one of my visions. I saw my friend's son's ship—he is engineer—and I knew there was mutiny on board (one face stood out distinctly, a man with sallow complexion, dark hair, and frantic eyes); just as it faded I thought of him and wondered if he was hurt, and for a moment I seemed to feel him holding his hand to his arm. I did not say anything about it till evening, and then I told my friend, saying I did so just on the possibility of its being true. On Saturday a letter arrived from South America telling of a mutiny, when the officers had to do their own greasing, &c., and go about with revolvers and orders to shoot any of the crew who mutinied. We had never thought of such a possibility, so it was strange unless it was a vision. He says nothing of being hurt, and I think he would have done had there been cause: but I had started to think when I wondered about his safety, and as I had neuralgia in my arm at the time I suppose that asserted itself—showing, if so, how mistakes arise. Perhaps he was writing at the time, and the thoughts in his letter came quicker than the sheet of paper.

We have asked our correspondent whether the surmise as to injury can be verified, but the remarks as to the way in which one's own thoughts and feelings can become mingled with psychic perceptions are very pertinent, and should be borne in mind.

SPIRITUAL HEALING AND SURVIVAL.

Bishop Samuel Fallows, D.D., LL.D., of the Reformed Episcopal Church, Chicago, whose recent utterances on 'Immortalism' were reported in 'LIGHT,' has written the following letter to Mrs. Northesk Wilson and Mr. Hugo Ames, who are now on tour in the Western States:—

I hasten to reply to your esteemed letter.

The so-called Emmanuel movement is the one with which I am identified. It brings directly to the individual the healing powers of mind and soul as well as those the physician gives through skill and medicine. My sermon on Immortalism was an effort to call the attention of the Church and people in general to the Scriptural teachings of the survival of the personality of those who go from us, and of their continued interest in the friends left behind them and in the world to which they formerly belonged. You have my best wishes for success in all your efforts for the deeply spiritual welfare of the people.—Very sincerely yours,

SAMUEL FALLOWES.

Mrs. Northesk Wilson, writing from Boise City, Idaho, says that that large city is 'so absolutely afraid of Spiritualism or occult literature that to open a centre there has been a triumph organised by our spirit friends.'

JOTTINGS.

What is called 'New Thought' is not particularly new. The only new thing about it is the emphasis. The late Rev. Henry Ward Beecher was an advocate of the recognition of the value of the right mental attitude. He said: 'A man's house should be on the hill-top of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills with the longest night and the shortest day. Home should be the centre of joy.'

The following shrewd observations by the Editor of 'The Hindu Spiritual Magazine' are worth remembering. He says: 'There are, say, a thousand men who have testified to the truth of spirit communication and written books on the subject: this is positive testimony which cannot be rebutted by any amount of negative testimony. There are, perhaps, a few who doubt that the facts observed are supernatural, but their number is infinitesimal. The majority of non-believers oppose this overwhelming positive testimony by voting the believers to be bad or dishonest observers. But what right has a sceptic to claim superiority over a believer? As a rule, the 'believer' was aforesaid a sceptic, but was beaten by the facts—when he had investigated.'

Dr. Paul Carus is a great believer in bold and fearless inquiry in the search for truth, and this is so because he has invincible faith in truth, and that the knowledge of it is helpful. He says: 'At present we can only give encouragement not to shrink from investigation, but to inquire boldly into the basic problem of human existence, of moral ideals and of religious aspirations. Never fear truth, be it at first sight ever so alarming; truth will always lead to higher planes, to grander views, to nobler deeds.'

For many years the South and West of England seemed to be a closed territory to organised Spiritualism, save for the outpost societies at Plymouth, which were mainly due to the work of the Rev. Charles Ware and Mr. E. W. Wallis, who visited Devonport and Plymouth when on his way to lecture at Falmouth thirty years ago. It is therefore encouraging to find that to-day there are nearly twenty centres of active Spiritualistic effort in these districts, and that the sturdy North of England is not now left to fight the battle alone.

It is rather curious, however, that most of the Spiritualist societies South and West of London are to be found at popular watering places, viz.: Brighton, Southampton, Southsea, Portsmouth, Bournemouth, Plymouth, and, we may perhaps add, Southend on the east, and Cardiff and Barry in South Wales; Exeter (one of the few cathedral cities where Spiritualism has gained a foothold until within recent years), Bristol and Reading being the only places that are not seaside resorts. In all probability the reason for this state of things is that the population at these centres is recruited from the larger towns of both the North and the South, and the people are more independent than those in the country places can afford to be.

The Bournemouth Spiritualist Society has grown steadily during its comparatively short existence, and recently, having acquired full control over the premises where the Sunday meetings were held, the local friends have had the hall tastefully decorated and comfortably furnished, and are able to use it more fully than formerly for the purposes of their society. Dr. A. R. Wallace is the honorary president. The genial acting president, Mr. Blake, and Mr. J. Walker, both good mediums and clairvoyants, are earnest workers, and are well supported by a growing band of sympathetic Spiritualists and inquirers.

There are several centres of Spiritualist activity at Portsmouth, notably the Temple Society, Victoria-road, of which Mr. Hector Lacey, a good speaker and clairvoyant, is the working president. This society has its own hall, and is doing a successful work for the dissemination of spiritual truth. At Exeter there are two societies, and with efficient local mediums, Mrs. Grainger and Mrs. Letheren being able to give convincing clairvoyant descriptions. At Reading, Mr. Percy R. Street, the resident speaker, is building up a strong society and doing successful work in other ways; and at Bristol, after several abortive efforts during past years, it seems as though Spiritualism had secured a firm footing and would have a permanent home.

At Southend-on-Sea there are two vigorous organisations, both having central rooms. The original society holds its Sunday services in a commodious hall in Milton-street, while the younger body meets in Séance Hall, Broadway, and Spiritualist visitors to the town during the summer months would do well to support the workers at these places. There is only one society at Southampton, at which earnest workers are keeping the light burning in the Victoria Rooms, Portland-place, and at Southsea meetings are held in the Lesser Victoria Hall. At present there are no societies at Dover, Folkestone, Hastings, or Eastbourne, but doubtless there will be in due season.

A South African correspondent wishes to know if spirit people visit other planets, and if so why no reliable information has ever been given regarding them. Various communications about Mars and its inhabitants, and about other 'heavenly bodies' have been published, but it is impossible to prove that the statements made are correct. Our correspondent asks the old questions whether animals have souls that are eternal individualities, and if so at what stage or grade of being does individual spirit-life begin. We recommend him to read Mr. Fournier d'Albe's address, which was given in recent issues of 'LIGHT.' We cannot conceive any possible use in spheres of eternal cats and dogs, spiders and mice, rats and rabbits, &c. Human intelligent consciousness may continue to unfold indefinitely and eternally—but for a dog to remain a dog for ever would be a waste of spirit,

Mr. W. Marriott states that on receiving a copy of the 'Strand Magazine' he wrote to Sir Hiram Maxim with reference to his article therein—to which article we made reference last week, page 282, and arrangements are now being made for Mr. Marriott to attempt to satisfy Sir Hiram that he can duplicate the performances of Mr. Fay—we presume under exactly the same conditions as those recorded by Sir Hiram. Mr. Marriott asks if any readers of 'LIGHT' will accept invitations to form members of the committee. The performance, he says, will take place in public, 'but the secret will only be disclosed to Sir Hiram in confidence.'

More spiritual conceptions of Deity are gradually coming to the front, often as a direct result of spirit teaching. Mrs. Annie Bright, writing in 'The Harbinger of Light,' says: 'Whether the great central Source of love and light is called Jehovah, or any other name, does not matter: the great fact that the world will have to learn is, that all spiritual growth comes from drawing on that unfailing reservoir. In the most remarkable manner eminent writers are leading the way of science also to this goal. Our disdainful rejection of a big-man God—an anthropomorphic deity—is giving way to an appreciation of a central force in the Universe, which, without a body such as our finite ideas clothed this force in in primitive days, still is personal in the sense of responding to the spirit of man, as the spirit of an earthly parent responds to the appeal of his child. As Schiller says, "The potter is justified when the pots complain," so we may be sure that this love principle throughout the Universe is a responsive force.'

Mrs. Bright also says: 'After thirty years' investigation and earnest study of the ethics and philosophy of Spiritualism, I can say that it has brought a conception of the Universe so soul-satisfying, so full of potencies for still further developments, that I feel like a child, as Sir Isaac Newton said, on the seashore picking up fragments from the great ocean of truth surging at my feet. By a natural spiritual development I have been led to what may be called telephonic touch with the spheres. For many years it has not been belief merely, but a knowledge of the spiritual universe and the life beyond that has permeated my every thought and endeavour. Sometimes it seems as if the word Spiritualist does not convey all that this knowledge has given me. But, as Dr. Alfred Russel Wallace said when asked by an interviewer if he were not interested in occult studies, "What is the matter with the word Spiritualism?" So, as I owe my present standpoint, which I would not barter for any worldly possession, to my work along these lines, I must try to raise the meaning of that much-abused name, not surrender it.' To all of this we say 'Amen.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Transcendental Activity.

SIR,—I am asked to record this experience of a few days ago. Being in a run-down condition, physically, I wended my way to Kensington Gardens to sit under the May trees for rest and refreshment. After an hour or two thus, I returned, partaking of a light lunch *en route*. With a pleasant feeling of fatigue I lay down on my couch. My next consciousness was of being in the presence of three beautiful beings—women, but women glorified, that is, bereft of feminine frailties, such as jealousy and petty spite. One of them bore a resemblance to a sister who passed away years ago—an advanced soul not in tune with her environment, therefore perhaps called away. My attention, however, was divided—everything around me was so beautiful and so strange. What struck me mostly was the cloud-like substance beneath us that reflected, as the camera obscura might, what was apparently going on, not around, but beneath it—on this earth, in fact. So vivid was the rendering that I could recognise the different countries and nationalities, struggling, fighting the battle of life, on this plane. It was all so wonderful. The book of life seemed open before me; I had but to read, and turning from my gracious welcomers, I eagerly sought to quench my thirst for knowledge. Not far had I proceeded when a distant knocking informed me that I must return. I had to. This feeling impelled me. The magic carpet of the old fairy tale may have some truth in it, for the *idea* conveyed me, brought me back to my room and couch. Here was my body, warm, though the heart beat slowly and faintly. This was the portal by which I was to enter and re-take possession. Now the sensation of doing so was unlike anything I have ever experienced, never having

fainted in my life. It was not easy; three or four attempts were made ere, with a flutter of the heart and a rushing of blood in the veins throughout the body, I felt myself all over. Then my eyes re-opened on the familiar scene, and the first question asked of myself was, 'Why did I come back?' Oh, the knocking, somebody at the door. But at the door was no one. The knocking presumably was the rattling of the open window. What might have happened but for that? According to the clock I had been 'away' some three-quarters of an hour. Where? To me that question is easily answered. The difficulty—and the trouble of it—was the getting back. Such experiences do more to prove the existence of the imperishable than sermons by the yard. I enclose my card.—Yours, &c., C. C. O.

From Sphere to Sphere.

SIR,—It may interest some of the readers of 'LIGHT' to know that since I have been in constant communication with my son in the spirit world (a period of about six years), there have been two occasions when he has told me that for a time he should cease writing through my hand, as he was destined to experience what, for the want of a better word, I must term the 'death,' or rather 'sleep' of the spirit during its transition to a higher sphere of existence. In a recent message he said: 'I am allowed to tell you that I am going to be taken to a higher sphere soon, and I shall not be able to be with you for a little while. I shall be taken away while I am resting, and shall not be conscious of being moved until I wake up. You will be well taken care of while I am away from you. I do not know when I shall be taken, but it will be soon, as I feel I want to advance, and when that feeling comes, it is a sure sign I am going to a higher sphere, where I shall have a more beautiful home.' It is evident from this that the departed do progress from state to state, or to higher planes in the beyond. J. W.

A Strange Dream.

SIR,—Will any of your readers who are interpreters of dreams kindly explain the meaning of a curious one I had lately?

I dreamed that I was riding on a favourite young mare, bred by myself, which I used to ride constantly when I was ranching in Canada about twenty years ago, being quite conscious that it was this particular mare in the curious way one does in dreaming, lying on her bare back face upwards with my head upon her neck and feet over her tail, in the position in which Mazeppa is usually represented as tied on a horse, but without anything to keep me in position; and yet I felt quite safe and comfortable and without the slightest fear of slipping off.

We travelled thus for some distance, part of the way along a city street, although I had never ridden this mare except on the open prairie, there being no town, or village even, within thirty miles.—Yours, &c., A. K. VENNING.

Los Angeles, Cal., U.S.A.

A Prompt Recognition.

SIR,—On Thursday, June 2nd, a member of the Handsworth Society of Spiritualists saw a decrepit old man, scarcely able to walk. He recognised him as a person that he had known for years, who told him that he had been laid by for six weeks with a severe illness, and was then trying to go back to his occupation, that of liftman. The gentleman gave the old man his arm and helped him to the place he was going to, but the firm, seeing his feeble condition, would not consent to his resuming work. The old man cried bitterly and felt that he had lost his situation and slender means of support. My friend, feeling sorry for him, gave him some money and put him in the way of reaching his home.

The same evening my friend visited our society, and during the evening Mrs. Taylor, of Walsall, gave him a true description of the old man clairvoyantly seen standing at his side with his hand upon his shoulder. This was between 8.30 and 9.30. In the morning my friend received a message stating that between 8.45 and 9 on the previous evening the old liftman had passed on, and no doubt feeling thankful for the kindness of my friend his first thoughts in the realm of spirit were to seek him and thank him still further, hence the description. My friend and Mrs. Taylor had never met nor held converse before.

This to my mind is a splendid illustration of the continuity of life and mental activity of the real entity immediately on waking from the dreamlike sleep of so-called death.—Yours, &c.,

FREDERICK LONDON,
President.

The Handsworth Society of
Spiritualists, Birmingham.

SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Miss McCreadie gave successful clairvoyant descriptions and helpful spirit messages. Mr. A. J. Watts presided.—*Percy Hall*.—On the 6th inst. Mrs. Mary Davies gave excellent clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street, W.*—On Sunday evening last Mrs. Fairclough Smith gave a powerful address on 'Comfort ye my People.'—67, *George-street, Baker-street, W.*—On Sunday morning last Mr. Percy Beard gave a helpful address on 'Showers of Blessing.' On Wednesday Mrs. Fairclough Smith answered questions. Sunday next, see advt.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. Henley, of Manchester, gave an address. Sunday next, at 7 p.m., Mrs. M. Davies, address and clairvoyant descriptions.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sunday last Mrs. E. Neville gave an address on 'The Necessity for a Pure Life,' and psychometrical readings. Sunday next, Mr. J. G. Nicholson, address.—W. H. S.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. Simpson gave an address on 'Historic Christianity.' Sunday next, at 4.45 p.m., anniversary tea; sixpence each. At 7 p.m., Mrs. Imison (Nurse Graham), clairvoyante.—C. C.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mrs. Harvey gave a beautiful address and clairvoyant and auric readings. Sunday next, Mr. and Mrs. Webb. June 26th, Mr. G. R. Symons. July 2nd and 3rd, Mr. Punter, of Luton. September 22nd—24th, Sale of Work.—A. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. Effie Bathe's subject was 'The Occult Power of Prayer,' illustrated by original paintings. Sunday next, Mr. and Mrs. W. F. Smith, address and clairvoyant descriptions. Sunday, 26th, Miss Sainsbury.—N. R.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Boddington gave an address on 'The New Philosophy' and clairvoyant descriptions. Miss Welbelove sang. Sunday next, at 7 p.m., Mr. R. J. H. Abbott on 'Death a Necessity for Progress.'—T. C. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long spoke on 'Healing,' and in the evening delivered an interesting address on 'Angels and Devils.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Maunders gave an address on 'Spiritualism and Spirituality.' Sunday next, at 7 p.m., Mr. D. J. Davis; at 3.15 p.m., Lyceum. Monday, 7.45, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall gave successful psychometric readings. In the evening Mr. G. R. Symons spoke eloquently on 'Worship.' Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Madame French, address and clairvoyant descriptions. Wednesday, Mr. W. R. Stebbens.—J. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Sarfas gave an address and good clairvoyant descriptions. Our esteemed president, Mr. J. Adams, announced his coming retirement from London. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mr. and Mrs. Roberts. Monday, 8.30, developing circle. Wednesday, 8.30, discussion. Thursday, 8.15, public circle. Silver collection.—H. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. M. H. Wallis gave excellent addresses, good clairvoyant descriptions, and answers to questions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyant descriptions. Monday, 8, and Wednesday, 3, Mrs. Curry; Thursday, 8, public circle.—A. M. M. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last, Mr. Huxley; in the evening Mr. Jackson, Mr. Stebbens, and Mr. Graham spoke on 'Spiritualism,' and Mr. Graham gave clairvoyant descriptions. On the 9th Miss Edith Ryder spoke and answered questions. Sunday next, at 11.30 a.m., Mr. Drury. At 7 p.m. a well-known worker. 23rd, Miss Nellie Brown. Sunday, 26th, Anniversary Services.—W. R. S.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish spoke on 'The Feeding of the Five Thousand' and Mrs. Letheren gave clairvoyant descriptions.—E. F.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—On Sunday last Mr. A. C. Osborne spoke on 'Spiritualism: Objections and Answers.'—H. O.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday morning last Mrs. J. Mitchell gave an address. In the evening Mr. F. Pearce's helpful address was much appreciated.—J. W. M.

WINCHESTER.—ODDFELLOWS' HALL.—On Sunday last Mr. Blake gave a fine address and interesting clairvoyant descriptions.—R. E. F.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD.—On Sunday last Mr. R. B. Marshall spoke on 'The Tenets of Spiritualism.' Mrs. Whimp gave convincing clairvoyant descriptions.—J. R.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday and Monday last Mr. P. R. Street delivered addresses, and Mrs. Street gave clairvoyant descriptions.—A. H. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. T. May spoke on 'Spiritualism, the Gospel for All' and 'Spiritualism and its Symbolism.'—V.

BRISTOL.—SUSSEX-PLACE, ASHLEY-HILL.—On Sunday last the President read a paper on 'Hope,' and Miss Conibear spoke and gave clairvoyant descriptions and spirit messages.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—On Sunday last Mr. H. H. Broadbent gave good addresses. On Monday local friends spoke.—C. R.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last Mr. V. N. Turvey replied to written questions. On the 9th an address by Mr. G. J. Luckham was discussed.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mrs. Pitter spoke on 'Why I Believe.' On June 7th Mrs. Jamrach gave an address on 'The Spiritualists' Conception of God' and well-recognised psychometric delineations.—W. M. J.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Stafford gave an address on 'The Church of Christ,' and Mr. Eales gave clairvoyant descriptions. On the 8th Mr. Clavis spoke.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last, morning and evening, Mr. Dudley Wright gave intellectual addresses. Mr. John M. Stewart addressed the Lyceum.—J. C. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. R. Boddington spoke admirably on 'The Necessity of Earth Life,' 'Modern Biblical Research,' and 'Wisdom.'—R. J. H. A.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last addresses were given on 'The Nature and Value of Mediumship' and 'Spiritual Evidences,' also clairvoyant and psychometric readings.—V. M. S.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Miss Johnson, of Cardiff, gave interesting addresses and clairvoyant descriptions to large audiences. On the 10th Mr. G. West spoke.—H. L.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mr. T. Olman Todd gave an excellent address. On the 9th Mrs. Webster gave psychometric readings.—C. W. T.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday morning last Mr. W. Rundle gave an address and clairvoyant descriptions; at 6.30 p.m., Mr. Blackburn spoke on 'Spiritual Gifts,' and gave demonstrations of magnetic healing.—A. J.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mr. Horace Leaf gave an address on 'Unity' and clairvoyant descriptions. The president named the infant daughter of Mr. and Mrs. Butling.—M. C. A.

SOUTHSEA.—ABINGTON HALL, ABINGTON-ROAD.—On Sunday last Mr. H. J. Nicholls spoke on 'Spiritual Growth' and gave clairvoyant descriptions. On the 9th inst., at a members' meeting, Mr. Nicholls reviewed the work done in the society, and reported rapid growth.—R. B. E.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last, morning and evening, Mr. Hector Lacey gave instructive addresses on 'Spiritual Realisation' and 'Simple Spiritualism' and clairvoyant descriptions. On the 8th inst. he lectured on 'Physiognomy,' with personal readings.—G. McF.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mrs. Litt, of Leicester, spoke on 'The Efficacy of Prayer' and 'Are the Claims of Modern Spiritualism Just?' and gave psychic delineations; also on Monday. On the 9th Mr. London replied to written questions and gave psychic readings.—L.

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